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The Times-Dispatch takes the full Associated Press Service, the London Times War Service and the Hearst News General News Service and has its own correspondents throughout Virginia, North Carolina and in the leading cities of the country.

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The Writ of Habeas Corpus.

The utter democratization in the State of Colorado is comprehended in the statement that the Governor and his military agent, General Bell, have set aside the civil laws, the Constitution and the statutory laws, and substituted martial law, and are ruling with a high hand. They are acting under a decision of the Supreme Court of the State, in which it was held that the Governor is invested with the power to determine when conditions of insurrection exist, and that when, in his judgment, such conditions do exist, he may set aside civil government, suspend the writ of habeas corpus, imprison, kill, deport, and otherwise proceed as he will, without the power of the court to interfere.

Since the adoption of the Magna Charta the writ of habeas corpus has been considered sacred by the English-speaking people on both sides of the Atlantic ocean, and while the question has sometimes been raised, and it has been a matter of dispute, whether the power to suspend this writ is invested in the law-making body or in the executive, it is now established that the power to suspend it, or should be, limited to the legislative bodies.

The Constitution of the United States provides that "The provision of the writ of habeas corpus shall not be suspended unless, when, in cases of rebellion or invasion, the public safety may require it." Under that clause President Lincoln suspended the writ of habeas corpus in 1861, but this was deemed an emergency, and Congress afterwards took the matter in hand and conferred necessary power upon the President. The United States Supreme Court has since declared that Congress alone possesses the power to suspend.

We have not a copy of the Constitution of Colorado before us, but we understand that its Bill of Rights contains a clause identical with the habeas corpus provision of the Constitution of the United States. Yet the courts there have decided that the Governor has the right to suspend the operation of this sacred writ.

Soon after the war Governor Holden, of North Carolina, acting under a State statute, undertook to suspend the writ of habeas corpus, and defied the Supreme Court of the State, but was afterwards brought to terms by a judge of the United States Court, who threatened him with national troops. And this was one of the counts upon which Governor Holden was afterwards impeached.

It is provided in the constitution of some of the States of the Union that the writ of habeas corpus shall in no case be suspended. It is provided in section 7 of the Bill of Rights of Virginia that all power of suspending (any) laws, or the execution of laws, by any authority, without consent of the representatives of the people, is injurious to their rights, and "ought not to be exercised." Again, in section 58 of Article 4 of the Constitution, it is provided that the privilege of the writ of habeas corpus shall not be suspended unless, when, in case of invasion or rebellion, the public safety may require, and as this clause is contained in the article defining the powers of the General Assembly, it is to be presumed that the General Assembly alone has the right to suspend, especially when this section is taken in connection with section 7 of the Bill of Rights.

Nothing seems to us more revolutionary or autocratic or in defiance of the recognized principles of republican government than for either the executive or the judiciary to suspend arbitrarily the operation of any law. The laws of a State are made by the representatives of the people in the General Assembly, and by them alone. The executive and the judiciary have no authority to make laws, and therefore no authority to suspend the operation of laws that have been made.

Section 4 of Article 4 of the Constitu-

tion of the United States provides that "the United States shall guarantee to every State in this Union a republican form of government." Any citizen of the State who feels that he has been injured by the high-handed proceedings of the Governor is permitted under this clause to appeal to the Federal government to protect him in his civil rights.

Virginia's Appeal.

To the Virginian who visits the St. Louis Exposition, two things are apparent—Virginia's magnificent industrial exhibit in the great show palaces and the insignificant part she is playing in the role most of all suited to her temperament and her reputation, that of host and entertainer.

At the opening of the exposition on April 20th, attention was first directed by a staff correspondent of The Times-Dispatch to this anomaly, the cause of it pointed out, and a remedy suggested. Returning visitors are enthusiastic over the exposition and over Virginia's industrial exhibit, but express themselves as being ashamed of the internal appearance of our State building, which is meagrely furnished, inhospitable, and utterly lacking in those comforts which every visitor would naturally expect to find.

The General Assembly of Virginia originally appropriated \$50,000 for a State industrial exhibit at the exposition. This was afterwards supplemented by \$15,000 for a State building, a portion of which was made up by popular subscription. A commission was appointed to prepare a suitable exhibit and the work was begun in good earnest. It was with the commissioners a labor of love and the money appropriated was disbursed as a sacred trust fund. Not one of the commissioners, save the superintendent, received a cent of pay for his work, and several of them bore their own traveling expenses in order that no part of the appropriation might be diverted from its main purpose. Other States were expending large sums in entertainment, but the Virginia commissioners resisted all such temptations. The result of their thrift and economy and good business management is shown in the exhibit, which in point of scope and excellence compares favorably with that of any other State. The commissioners of some States who had five times as much money at their command do not make a better display.

But the sum appropriated for the reproduction of Monticello was utterly inadequate, and while there was no waste of money, while every dollar was expended to the best advantage, the building as furnished is a discredit to the State, and Virginia cannot afford to let it remain as it is. The commissioners are in no sense to blame. They have done the best that they could with the money in hand, and they can do nothing more unless and until they receive more money for the purpose. The Virginia building should be handsomely furnished and put in ship-shape for the Virginia day celebration, when the Governor and hundreds of representatives from the State will be present to take part in the celebration. To this end the sum of \$10,000 is needed, and it should be forthcoming at the earliest possible moment. This sum is a mere bagatelle for the people of Virginia to contribute, and it ought to be raised within the next week. We have gone too far and we have too much at stake not to supply the balance now needed to make our exhibit a complete success. It is a call upon our State pride, upon our State love, and Virginia has never made such a call upon her sons and daughters in vain. Let this call be no exception to the rule. Let us contribute this money, not grudgingly, but cheerfully, as a gift of affection, and let us give it as promptly as the urgency of the occasion demands.

The Times-Dispatch will gladly contribute its share, and receive contributions from others.

The Old Man's Warning.

Every now and then, and all too frequently, some old man appeals to the public through the newspapers for work, declaring that his appeals to individuals are in vain, being invariably turned away with the statement that only young men need apply.

The discrimination against old men is cruel, and frequently without reason, for a man whose health and mind are in a fair state of preservation is as able to work at fifty and even at sixty as he was at twenty-five and at thirty.

But "business is business," and business men usually take the business view. There is no doubt about it, that this is a young man's age, and that the old man is at a discount, but we have introduced the subject by way of giving a word of friendly warning to the young. When a man is young and vigorous then is the time for him to prepare for the vicissitudes of old age. He should, above all things, preserve his health. He should not wear himself out, body and mind, either by working at a break-neck speed, or, worse, by dissipation. He should conserve all his forces, mental and physical. He should do more; he should make it a rule to save as much as possible, without being parsimonious, out of his earnings, and should put his money in some investment that is reasonably safe and reliable, and that will yield a fair return.

The young man who pursues this course will have something when he is old to fall back upon, and will not have to apply to his fellow-men for the means of support. But if he wastes his forces, his time and his money when he is young and goes into old age without a penny to his credit, relying upon his enfeebled energies to support himself and those dependent upon him, he must expect to have hard times.

Funeral Sermons.

Our esteemed contemporary, the Religious Herald, takes us to task for saying that the funeral sermon is heathenish. "The funeral sermon," says the Herald, "is sometimes extravagant in its praise of the dead, and it is sometimes distinctly untruthful." But the Herald thinks that it is frequently most appropriate to preach a sermon on funeral occasions and

to use the solemn occasion for impressing religious lessons.

"On the whole," concludes our contemporary, "it seems to us that the funeral sermon, if faithful and truthful, if dominated by good taste and good sense, is not only not heathenish, but distinctly Christian and eminently appropriate."

Per contra: If the funeral sermon be untruthful or unfaithful, or if it be not dominated by good taste and good sense, it is un-Christian and eminently inappropriate, and should not be tolerated. Is not that a fair antithesis?

But a funeral sermon may be both truthful and faithful, and yet be not only in bad taste but cruel and heathenish. If the subject of a discourse was in life irreligious, and especially if notoriously immoral, the more faithful and truthful the funeral sermon the more cruel and heathenish. Therefore, the preacher must discriminate. He must confine his funeral sermons to those subjects who in life were good. For this reason, if for no other, it seems to us that the funeral sermon should be retired.

But be the record of the deceased subject ever so good, and be the sermon ever so eulogistic, how can sensitive survivors, whose hearts are torn with anguish, bear to sit under a tedious discourse and have their wounds torn open afresh by a preacher who is either unsympathetic or over-sympathetic? It were as though the veil of mourning had been torn aside and the sacred grief of a sensitive heart mercilessly exposed to public gaze. If such torture as this is not heathenish, no more was it heathenish to sacrifice the living wife upon the pyre with the dead body of her husband.

We do not say, nor did we mean to say originally, that every funeral sermon is necessarily heathenish. We employed a generic term, but that the funeral sermon may be heathenish no one can deny, and that it is frequently heathenish there is many a victim to testify.

The Virginia Platform.

Some of the Democratic newspapers of Virginia are disparaging and belittling the platform adopted by the State Democratic Convention. We cannot see what is to be gained by such criticisms. The Platform Committee was composed of true and representative Democrats, and they concluded, and wisely concluded, that it was not incumbent upon the convention or appropriate for the Virginia Democracy to outline in detail a national platform, seeing that that work is to be done by the National Convention, which is soon to assemble in St. Louis. The Virginia Democracy committed itself to the cardinal principles of Democracy, leaving the details to be worked out and specific issues to be promulgated by the National Convention. This was in the interest of party harmony, and party harmony is in the interest of Democratic success.

For our part, we think that it will be also in the interest of party harmony and Democratic success for the National Convention to promulgate a brief and concise platform, declarative of the fundamental principles of Democracy, and arraigning and attacking the Republican party for its radical and revolutionary departures therefrom. Senator Martin spoke words of wisdom when he said that it was not necessary to put into the platform everything that is true; that it is for the party to declare its principles in a general way, and specifically to deal with the living issues of the campaign. There would be no sense in making a platform reading like a long-winded stump speech, raking up dead issues and dragging in all sorts of out-of-date questions, upon which Democrats were formerly disagreed.

"Cornelius and Peter."

(Selected for The Times-Dispatch.) "There was a certain man in Caesarea called Cornelius; a devout man and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision an angel of God coming in to him, and when he looked on him, and said, 'What is it, Lord?' And he said: 'Thy prayers and thy alms are come up for a memorial before God. And now send men to Joppa and call for Simon, whose surname is Peter; he lodged with one Simon, a tanner; he shall tell thee what thou oughtest to do.'—Acts X, 1-6.

How many unconscious preparations are proceeding in life! We cannot tell what we do. The occasion ends in itself as a separate independent event. We know not what a day may bring forth; but only that to-morrow will certainly bring forth the seed of to-day.

"What I say unto you," said our Lord, "I say unto all, watch." For you are being prepared always for some divine issue.

Your going to church to-day may be the making of you! The friend introduced to you this morning may change all your future. The grave you dug but yesterday may prove to be the altar at which your first prayer was uttered.

How wondrously Simon Peter was prepared for the work that lay ahead of him! He tarried many days in Joppa with one Simon, a tanner. He had got so far on the road to the Gentiles. A Jew of Peter's temper who could lodge with a tanner, may to-morrow go still further and convert a race.

God fixes our lodgings. Each step in the journey is guided by Him. To the pious Jew a tanner was peculiarly odious. An ancient rabbi has said, "It is impossible that the world can do without tanners, but woe unto that man who is a tanner." This is the fact upon which our reasoning must be based.

It is not what you think of this trade, but what the Jews thought of it, and then remember that Peter, the prince of the Apostles; the senior Disciple, lodged with one.

The tanner was not allowed to have his place of business within fifty cubits of a town. He was kept at even a greater distance, if he lived in the west end of a town. If a tanner married without

Look for the Trade-

Mark, "BLACK MAMMY."

The Times-Dispatch of this issue contains much that will interest the women, and we commend the entertaining matter to our women readers. Those who fall to



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telling his bride his occupation, she could demand instant release from the nuptial vow. Now you will see what it means when we read, that Peter "tarried many days with one Simon, a tanner."

It means everything; there is a revelation in these words. It makes a breach in this stone wall iron-bound and buttressed with the traditions of generations, and this breach will widen until the whole falls, and man will everywhere hall man as brother.

God leads us on step by step. He will send an orthodox Jew who had never eaten anything common or unclean, to lodge with "one Simon, a tanner." Having got him so far in the road, He will next send him to a Gentile called Cornelius. The tanner leads the way for the century.

We do not jump to the end in divine providence. We go forward only a step at a time. This is God's way. And there He trains the young for the last step, which we call death. In the morning of life you do not want to die. But little by little, trial by trial, loss by loss, and a time will come, when you will say: "I have a desire to depart." Thus gradually and gently does God deal with us. Things that are impossible to you to-day, will be but commonplace to-morrow. Sometimes His providence seem to be abrupt and even violent, but in reality they move gently, are adjusted by the tenderest love.

Mysterious events are continually taking place around us. Cornelius "saw an angel of God coming in to him." Peter felt into a trance and heard a voice. That is our daily life. We cannot be shut up within the four corners of a vulgar materialism.

God has still over us the wondrous realm of dreams. The night is full of crowds. In the infinite galleries of the night, the angels walk, visiting the beloved of God. Physical nightmare is one thing; spiritual vision quite another. Apart from the ministry of the night, the shining, secret coming, and talking of the angels we have in our day-dreams events that touch sentiment and inspire the soul.

"How strange," say we, "that it should have happened so." How remarkable that our letters crossed.

"Why at the very time I was doing this, you must have been coming to me." How singular. You may call it singular if you please, but that is an irrelevant way of talking about human history, and divine history. It was not an accident. How could it be, when my down-setting and uprising, my out-going, and my incoming are matters of importance in Heaven—when even the very hairs of my head are all numbered.

Why do we belittle our experience and deplete it of everything that proves nobility and enlargement and comfort? Rather it be mine to say, the vision was from Heaven, and an angel spoke to me!

The Bankers' Association of Virginia has made no mistake in electing Mr. William M. Habington to be president. He is an expert banker and an honor to the craft. His abilities, his integrity and his moral courage have been tested, and he has shown himself to be true and reliable. His numerous friends in Richmond are gratified that his capacity and his character are properly appreciated by the bankers of Virginia.

When Mr. Cleveland was President and a politician went to him for an office for his own use, or for a constituent or friend, and the old man said "No," with a big N, the politician understood that he meant it. Is there any good reason to suppose that he does not mean "no" now when he refers to that nomination?

The negro woman, Hannah Elias, who did up old man Platt, seems to be a subscriber to the Russell Sage doctrine. At least she does not appear to have wasted much time with vacations.

Life preservers, with frayed out ends and edges, do not preserve, as was demonstrated by the steamer General Slocum. Possibly it might be well enough for some Jim River steamers to look after the frayed ends of the alleged life preservers.

It's your neighbors, not your own, children, who are doing the hoodlum act, especially when that act is being performed in the West End. This is intended as a pointer to a correspondent whose tale of woe has been printed.

No; the Democratic Convention will not be put on exhibition in the World's Fair grounds, and it is to be hoped it will not make an exhibition of itself anywhere else.

The Confederate department of The Times-Dispatch of this issue contains much that will interest the women, and we commend the entertaining matter to our women readers. Those who fall to

read it will miss one of the best features of to-day's paper.

Mr. J. Taylor Elyson brings home from the Nashville reunion an encouraging report of the Battle Abbey. He thinks that Richmond will have it within two years, and, moreover, that when the building is complete it will contain an adequate assembly hall. Hurrah for the bright prospect!

It became necessary for a Chicago surgeon to sew up a Chicago man's heart in order to convince the world that Chicago folks have such troublesome things as hearts.

Chairman Roosevelt will call the convention to order at noon Tuesday. When it is noon in Chicago, it will be considerably after lunch time in Richmond.

Somehow or other, that Cleveland boom, which seems to be a boom against the old man's will, won't boom just exactly to suit the boomers.

The Japs have now gone so far into the enemy's country that they will have to do a lot of fighting to get back, even should they want to return.

Esopus: That is where Judge Parker lives, but we did not get the information from anything that the judge said about it.

The leading products of Cuba, excusing tobacco and the lugs, seem to be sugar-cane and hurricane.

Virginia seems to be solid enough for Parker, and we fall to see the cause for all this cutting up.

To-morrow is the day set apart for Mr. Bryan to dislocate the Parker instructions in New York.

We may be permitted to doubt the power of Mr. Bryan to "uninstruct" David Bennett Hill.

The Fourth District situation is becoming somewhat simplified.

WITH OUR RELIGIOUS CONTEMPORARIES

There Must Be Growth.

We were not born angels, to remain such, however, is our duty, suffering, falling back into nothingness. We were made the children of God to grow up into Christian manhood and womanhood, active, useful, expanding, rejoicing, more and more conformed to the image of Christ. We are alive unto God, that we may grow up into the perfect mind of Christ, His Son. To faith we add virtue, and to virtue knowledge, and bring forth flowers and fruits of character and living, temperance, goodness, brotherly kindness, charity, and so are neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

How to Disperse Doubts.

Is the Christian teased with doubts? Has a way out of his distress, and that is by going. Instead of debating with himself whether he believes this doctrine or that, let him get up and do a Christian thing. If he finds that following Jesus in the life leads him into immortality and sin, then he is justified in nursing his doubts. But let him take to himself the profound truths of Carlyle's aphorism, "Doubt of any sort cannot be resolved in action." Doing is essential to living. Live Christ, and there will be no room for speculative doubtings. Live him, and he is real.—Religious Herald.

Let Us Witness.

If there is any one thing that the world needs more than Christian teaching and preaching, it is Christian witnessing. In many of the Roman Catholic churches in Europe the walls are in portions, covered with tablets put there by persons who wish to gratefully record the help they have received from Mary. One shrine in Munich is covered with cards, some of which say, "Mary helped me." Others say, "Mary has helped me." In the Sorbonne, in Paris, there are scores of little tablets thanking Mary or Joseph for help received in the college examinations, and for success in obtaining a degree. Protestants turn from this with a frown or a smile. But is not this spirit of testimony, this readiness to show gratitude, this desire to witness—is it not what our Lord fairly expects of us? Let us not be ashamed to say what Christ has done for us! If we believe that Christ has been life to us, why not go and tell it?—Sunday School Times.

Real Mission Work.

Not only is the spirit of Christ and the motives of Christ in the heart recognized in every mission station we have planted or in heathen countries, in every missionary who sails from our shores to Africa or China, in every meeting of people, in every prayer, and giving of their sacrifice to missions, in every sermon we hear enjoining our responsibility, and cheering our hopes for the evangelization of the world—not only in these direct acts of obedience to the commands of Christ, but in the presence of the Spirit, in the consciousness of the unity of the human races in Him to be recognized, but also in those more indirect effects of Christianity upon the mind and the conscience of all nations, whether they be Christian or heathen; in the laws of international comity, regulating mutual intercourse, and promoting human sympathy, and mitigating the horrors of war, by kindness to the fallen and justice to an enemy. These are all the fruits of the missionary idea, the new revelation that we are all one in Christ Jesus. This idea is the ultimate ground of missionary duty and the deep secret of missionary success.—Southern Churchman.

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JUNE 19TH IN WORLD'S HISTORY.

325. The first council of Nice began and continued to 25th of August, with 318 bishops in attendance.

1215. King John signed Magna Charta or the great charter of liberties, which is esteemed the basis and palladium of British freedom, at Runnymede, a meadow on the banks of the Thames, between Staines and Windsor. Of twenty-six barons who subscribed this document, only three could write their own names. (This event is attributed to various days.)

1619. The first assembly of Virginia met at Jamestown. The settlements had now become so numerous that eleven corporations appeared by their representatives to exercise the noblest function of freedom—the power of legislation.

1754. A convention of the States at Albany proposed a union for defence against the common enemy. Delegates were present from New Hampshire, Massachusetts, Rhode Island, Connecticut, Pennsylvania, Maryland and New York.

1781. Assault on fort Ninety-six by the Americans under General Greene, who were repulsed with the loss of 185. The Americans then abandoned the siege.

1786. Nathaniel Greene, an officer in the Revolutionary army, died, aged forty-six. He was of Quaker descent, born in Rhode Island. He distinguished himself at the battles of Trenton, Princeton, Germantown and Monmouth, and finally covered himself with glory at the battle of Eutaw Springs, which closed the war in South Carolina.

1794. The Corsicans accepted their new constitution and acknowledged George III., their King.

1794. Richard Henry Lee, a Revolutionary patriot, died. He originated the first resistance to British oppression and during the struggle continued to hold some important civil office, where his talents and services were conspicuous.

1798. Bonaparte left Malta at the head of the French expedition, which was destined for Egypt, leaving behind him 4,000 men under General Vaubois, to regenerate the island after the pattern of the French republic.

1809. Congress renewed the non-intercourse act.

1811. Samuel Chase, a judge of the United States Supreme Court, died. He was a distinguished member of the Congress of 1774.

JUNE 20TH IN WORLD'S HISTORY

404. John Chrysostom banished from his patriarchate to the remote and desolate town of Cucusus, among the ridges of Mount Taurus, by command of the Empress Eudoxia. The day of this, his final exile was marked by the conflagration of the cathedral, senate-house, and the adjacent buildings and by the destruction of the incomparable statues of the Muses from the temple of Helicon.

840. Louis I. (Debonnaire), King of France and Emperor of the West, died.

981. Adalbert, Bishop of Magdeburg, died. He converted the Slavonians, and penetrated far into Pomerania as a Christian missionary.

1632. The patent of Maryland, designed for George Calvert, Lord Baltimore, was on his decease, filed up to his son, Cecilius Calvert. When King Charles signed it, he gave to the new patent the name of Maryland, in honor of his Queen Henrietta Maria. Lord Baltimore held it of the crown of England as part of Windsor manor, paying yearly forever, two Indian arrows, which may now be seen at the castle.

1747. Nadir Shah, for some time monarch of Persia, was assassinated by his men, whom he had designed the next day to massacre.

1752. The trustees of Georgia, finding that the province languished under their care, and weary of the complaints of the people, surrendered their charter to the King.

1779. Battle of Stono Ferry, in which the Americans under General Lincoln were defeated, owing to the mismanagement of a part of the forces, which did not come up. Loss 146.

1781. Cornwallis evacuated Richmond, Va.

1790. Titles of nobility and feudal rights abolished in France.

1791. Louis XVI. and the royal family made their escape from Paris with the intention of proceeding to Germany, to avoid the disturbance which threatened the country.

1837. Michigan entered the United States Confederacy.

1843. Henry Doggett, an officer of the Revolutionary war,